



Islamic occasions

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introduction

In the name of Allah, the beneficent the merciful

Islamic calendar or Muslim calendar also called the Hijri calendar is the calendar used to date events in many predominantly Muslim countries, and used by Muslims everywhere to determine the proper day on which to celebrate Islamic holy days or other Islamic Occasions.

Islamic calendar or Muslim calendar is based on the Glorious Qur'an and its proper observance is a sacred duty for Muslims. Almighty Allah says in the Glorious Qur'an:

The number of months in the sight of Allah is twelve (in a year) – so ordained by Him the day He created the heavens and the earth ... (Glorious Qur'an 9:36) It is He Who made the sun to be a shining glory, and the moon to be a light of beauty, and measured out stages for it, that you might know the number of years and the count of time. Allah did not create this except in truth and righteousness. And He explains His signs in detail, for those who understand. (Glorious Qur'an 10:5)

They ask thee (O Muhammad) concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage ... (Glorious Qur'an 2:189)

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Friday (Jumu'ah)

We all know how special Jumuah (Friday) is in our Deen but we need reminders from time to time to recall the magnanimity of this golden day. Friday is no average day for Muslims – no sir. It has the honor of being called ‘best day of the week’ by the best person to ever exist – Prophet Muhammad (S.A.W). There’s a whole bunch of stuff to do on Fridays that’s recommended in the Sunnah. But before you skim through the Sunnah of Jumuah, ever wondered why so much protocol is given to this day? Here’s why:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلْقُ آدَمَ وَفِيهِ أُدْخَلَ الْجَنَّةَ وَفِيهِ أُخْرَجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.

Although there's no such time for Ibadah that can be called 'unimportant', there are certain days, hours and months in the entire year that are 'superior' to the rest. Friday happens to on the V.I.T (very important time) list. *add that to your dictionary*

There's even an entire Surah (Chapter) in the Quran that's given the name 'Jumuah'. Furthermore, our Deen was completed and perfected by our Prophet (S.A.W.) on no other day than Friday.

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen Islam as your religion." (Quran 5:3)

But Friday is not just a 'Special day' to be celebrated. It has been assigned a very specific and vital role by Allah (S.W.T), in the strengthening of Islam.



It is the one day of the week when the Muslim Ummah leaves everything Dunya-related, honors a very short window of time and comes together to bond spiritually. Friday Khutbah, the congregational prayers, the time spent in masjid together—all these point toward one larger purpose—the purpose of bringing Muslim Ummah together every week. If all the men in the Muslim Ummah met with each other every week in the spiritual environment of Masjids to strengthen each other spiritually and work for our Deen, Islam would be the Super-power of the world today.

But the sad reality is most of us don't give the protocol to Friday that it truly deserves. So this article is dedicated to Fridays in the hopes that a checklist will be all we need to get back on Friday-track. (One can wish)

1. Take a Bath (Ghusl)

Abu Sa'id Al-Khudr reports: I testify that Allah's Messenger (S.A.W) said, 'The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and also cleaning of teeth with Siwak and using perfume, if available'.
[Sahih Bukhari]



2. Use Siwak to clean your teeth

3. Wear clean, presentable and preferably new clothes before the Friday prayer

"Put on your adornment on every occasion of prayer" (Surat al-A'raf (31 :(7)

4. Apply perfume/ Oud (make sure it's non-alcoholic)

5. Cut your nails

Abu Hurayrah (R.A.) reported that 'Five are the demonstrations of fitra (nature / instinct): 1) circumcision, 2) evacuating the hair underneath the navel, 3) trimming the mustache, 4) trimming the nails, and 5) culling the hair under the arms.'

6. Read Surah Al-Kahf

7. Send Durood and Blessings upon the Prophet Muhammad (S.A.W) abundantly

It was narrated from Aws ibn Aws that the Prophet (S.A.W) said: "The best of your days is Friday. On that day Adam (A.S.) was created; on that day he died; on that day the Trumpet will be blown, and on that day all of the creation will swoon. So send a lot of blessings upon me, for your blessings will be shown to me." They said, "O Messenger of Allah, how will our blessings upon you be shown to you when you have turned to dust?" He said, "Allah has forbidden the earth to consume the bodies of the Prophets, peace be upon them."

[Narrated by Abu Dawood, 1047; classed as Saheeh by Ibn al-Qayyim]

8. Make lots of duas between Asr and Maghreb

“There is a special hour on Friday, during which all prayers are accepted and answered by Allah, all Glory and Praise be to Him. This is part of the blessings that Allah has blessed this day with, over all the other days of the week. “On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it” – and he gestured with his hands to indicate how short that time is. [Bukhari and Muslim]

Ibn Al-Qayyim (Rahim Ullah) said that this golden hour is to be found in the time after the Asr prayer until the Maghreb Adhaan (end of day): “Friday has twelve hours (or part of it). There is one hour during which if a Muslim asks Allah anything, Allah will give it to him, so find it during the last hour after Asr.” [Abu Dawud & An-Nasai]

The following Sunnahs of Jummah are applicable to men

Performing the Jumuah prayer at the masjid is among the most important Sunnahs of our Prophet (S.A.W). Going to the masjid to pray was a norm for the Prophet (S.A.W.) and his followers at the time. And since Friday prayer is superior than the rest, it's silly to even question the act of going to the masjid for Jumuah. The Prophet (S.A.W) said: “Prayer offered in a group is twenty-five times better than prayer offered at home or in the marketplace. If any one of you does wudhu and does it well, then comes to the mosque for no other purpose than to pray, then he does not take a single step but Allah raises him in status one degree thereby and removes one sin from him, until he enters the mosque. Then he is in a state of prayer so long as he is waiting for the prayer, and the angels send blessings upon him so long as he remains in the spot where he prayed, saying ‘O Allah, forgive him, O Allah, have mercy on him,’ so long as he does not pass wind.” [Bukhari and Muslim].

9. Go to the Masjid as early as you can

Allah says in the Quran (interpretation of the meaning): “O you who believe (Muslims)! When the call is proclaimed for the Salah (prayer) on Friday (Jumuah prayer), come to the remembrance of Allah [Jumuah religious talk (Khutbah) and Salah (prayer)] and leave off business (and every other thing). That is better for you if you did but know!” [al-Jumu’ah 62:9]

Punctuality is not over-rated. Check out this Hadith:

Abu Hurairah reported that Allah’s Messenger (S.A.W) said, ‘When it is Jumuah, the Angels stand at the gate of the masjid and keep on writing the names of the persons coming to the masjid in succession according to their arrivals. The example of the one who enters the masjid in the earliest hour is that of one offering a camel (in sacrifice); the one coming next is like one offering a cow, and then a ram; and then a chicken; and then an egg respectively. When the Imam comes out (for Jumu’ah sermon) they (i.e. Angels) fold their papers and listen to the sermon.” [Sahih Al-Bukhari]

10. Walk to the Masjid instead of taking the car

Abu Hurairah (R.A) reported that Prophet Muhammad (S.A.W) said: He who purifies (performs Wudhu) himself in his house and then walks to one of the houses of Allah (masjid) for performing an obligatory Salah, one step of his will wipe out his sins and another step will elevate his rank (in Jannah).” (Muslim)

11. Don’t separate two people to make a space for yourself. Sit in an empty space.

12. Listen to the Khutbah of Jummah (Friday sermon) attentively

Listening to the Khutbah attentively includes not interrupting the speaker, not whispering/ talking to the person next to you and not asking questions during the Khutbah (staying silent even when you don’t understand something).



This hadith clearly talks about the importance of listening to the Friday sermon: “Whoever says to his friend while Imam is delivering Khutbah on Friday “keep quiet” has also commit an absurdity.” (Muslim and Bukhari)



Ramadan

Ramadan is a holy month of fasting, introspection and prayer for Muslims, the followers of Islam. It is celebrated as the month during which prophet Muhammad PBUH received the initial revelations of the Quran. Fasting is one of the five fundamental principles of Islam. Each day during Ramadan, Muslims do not eat or drink from sunrise to sunset.



They are also supposed to avoid impure thoughts and bad behavior. Muslims break their daily fasts by sharing meals with family and friends, and the end of Ramadan is celebrated with a three-day festival known as Eid al-Fitr, one of Islam's major holidays. Ramadan always falls on the ninth month of the 12-month Islamic calendar.

The Quran states:

“The month of Ramadhan [is that] in which was revealed the Qur'an, guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it.”



Ramadan is a time to practice self-restraint and self-reflection. Fasting is seen as a way to cleanse the soul and have empathy for those in the world who are hungry and less fortunate. Muslims go to work and school and take care of their usual activities during Ramadan; however, some also read the entire Quran, say special prayers and attend mosques more frequently during this time. All Muslims who have reached puberty and are in good health are required to fast. The sick and elderly, along with travelers, pregnant women and those who are nursing are exempt, although they are supposed to make up for the missed fast days sometime in the future or help feed the poor. The first pre-dawn meal of the day during Ramadan is called “suhoor.” Each day’s fast is broken with a meal known as “iftar.” Traditionally, a date is eaten to break the fast. Iftars are often elaborate feasts celebrated with family and friends. The types of foods served vary according to culture.



Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of God (may Allah bestow on him peace and blessings) said, “When Ramadan arrives the doors of paradise are opened. The doors of paradise are opened, the doors of hell are shut and satans are chained up.”



Sahl Ibn Saad (may Allah be pleased with him) reports that the Messenger of Allah (may Allah bestow peace and blessings upon him) said, “Paradise has eight gates one of which is called Al – Rayyan as only those who fasted enter this gate.”



Abu Hurayrah (may Allah be pleased with him) narrates that the Prophet (may Allah bestow peace and blessings upon him) said, “Whoever fasts Ramadan, faithfully in anCcipaCon, is forgiven all his previous sins. Whoever stands in prayer in Ramadan, faithfully in anCcipaCon is forgiven all their previous sins. Whoever spends the night of power in prayer, faithfully in anCcipaCon is forgiven all their previous sins.”

ZAKAT-UL-FITR



Allah's Messenger (PBUH) made it the payment of one Saa' of dates or of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old.

He (PBUH) ordered that it be paid before the people went out to offer Eid prayer.

What can we give as Zakat-ul-Fitr



RICE



DATES



RAISINS



BARLEY

How to measure Saa'

One Saa' consists of Four amdadd (plural of mudd). A Mudd is equal to one handful using two hands cupped together of an average sized human.





*the last ten nights of Ramadan
& laylat al qadr*

“the night of Al-Qadr is better than a thousand months.”

Laylat al-Qadr (Arabic: ليلة القدر), variously rendered in English as the Night of Decree, Night of Power, Night of Value, Night of Destiny, or Night of Measures, is, the night when the Quran was first sent down from Heaven to the world and also the night when the first verses of the Quran were revealed to the prophet Muhammad. According to many Muslim sources, it was one of the odd-numbered nights of the last ten days of Ramadan, the ninth month of the Islamic calendar. Since that time, Muslims have regarded the last ten nights of Ramadan as being especially blessed. Muslims believe that the Night of Qadr comes with blessings and mercy of God in abundance, sins are forgiven, supplications are accepted, and that the annual decree is revealed to the angels who carry it out according to God's plan.



Revelation to Muhammad

Some commentators believe that the Quran was revealed to Muhammad twice;

- the 'immediate revelation' happening on the Laylat al-Qadr and
- 'gradual revelation' across 23 years.



On this night, a single good deed brings the blessings of 1,000 months. Just some of the good deeds that we can carry out on the Holiest of nights include dedicating the day to worship to increase your taqwa, reciting the Holy Qur'an to familiarise yourself with its teachings and giving to those most in need, thus fulfilling one of the Five Pillars of Islam. In fact, giving charity on Laylat-al-Qadr means that rewards for such a deed will come back manifold.

When is The Night of Power?

Laylat-al-Qadr falls in the final 10 days of Ramadan. The Prophet Muhammad (PBUH) advised Muslims to "Look for it in the odd nights of the last ten nights of the month of Ramadan." (Bukhari). However, it is typically believed to fall on the 27th night.

How Long is Laylat-al-Qadr?

Laylat-al-Qadr is the same length as every other night, however, during Ramadan, many Muslims prefer to sacrifice sleep on this Holy day in order to immerse themselves in prayer and worship. It is believed that giving up sleep for Allah (SWT) to pray and undertake good deeds will have all previous sins forgiven.



Eid al-Fitr

As Ramadan comes to end, Muslims start preparing for the month of Shawwāl. The month of Shawwāl is marked by the festival of Eid, known as Eid Al-Fitr. As per authentic narrations found in ahadith, Al-Fitr is the day that the people break fast. So, Eid Al-Fitr is celebrated on the day just after when the month of fasting ends i.e. the first day of the month of Shawwāl. This day is confirmed by the sighting of the moon.



Eid Al-Fitr is one of the two festivals of Muslims (other being Eid AlAdha) and all are encouraged to celebrate it with full enthusiasm. It is recommended to present ourselves with clean (or new) dresses; go out to social gatherings and meet relatives, friends and neighbours; embrace fellow Muslims (embracing is a widely accepted gesture among Muslims on the days of Eid); cook delicacies (your favourite foods) at home; invite people to your homes over meals; exchange gifts with your children, family members and others, etc. However, it should be kept in mind that no act of our celebrations on Eid should violate any Islamic ruling. For example, when attending gatherings, women and men should maintain Hijab; it should be ensured that we do not end up doing extravagance; manners of entertaining guests are not forgotten, etc. Above all, one should not forget Remembrance of Allah while busy in celebrations of Eid.

Now let us shift our attention to the Sunnah way of celebrating Eid AlFitr. This is very important for each one of us that we celebrate our Eids as the messenger of allah ! صلی اللہ علیہ وسلم !



1. ! No fasting on Eid Al-Fitr

It is not allowed for a Muslim to observe fast on the day of any of the Eids (Eid Al-Fitr as well as Eid Al-Adha). This is clearly mentioned in following hadith. ! Abu Sa'eed Al-Khudri (RA) narrated: Allah's messenger ﷺ prohibited two fasts: Fasting the 'Day of Adha' and the 'Day of Fitr'. ! (Hadith No. 772, Chapters on Fasting, Jami' At-Tirmidhi, Vol. 2).

2. Paying Sadaqat-ul-Fitr (or Zakat-ul-Fitr) !

Sadaqat-ul-Fitr is obligatory and is to be paid by every Muslim who falls under the Nisab, before leaving the house for Eid prayers. Allah's messenger ﷺ was very particular about this, as is evident from the hadith given below: !

Ibn Umar (RA) narrated that Allah's messenger ﷺ would order paying Sadaqat-ul-Fitr before going to Salat on the day of Eid-ul-Fitr. ! (Hadith No. 1509, Book of Zakat, Sahih Bukhari, Vol. 2; Hadith No. 677, Chapters on Zakat, Jami'-At-Tirmidhi, Vol. 2). !

3. Salat on the day of Eid Al-Fitr !

The first thing on the morning of Eid Al-Fitr is to offer Salat of Eid. On this day it was wajib to offer two rakaat of salaam as a form of gratitude. It is recommended to eat something before leaving for Salaah on the morning of Eid Al-Fitr. !

Narrated Anas bin Malik (RA): Allah's messenger ﷺ never proceeded for Salat on the Day of Eid Al-Fitr unless he had eaten some dates. Anas also narrated: The messenger of Allah ! ﷺ used to eat odd no. of dates. (Hadith No. 953, Book of The Two Eid Festivals, Sahih Bukhari, Vol. 2).

The following acts and things are Sunnah on Eid-ul-Fitr.

- To adorn oneself as permitted by Shari'a
- To take a bath (ghusl)
- To clean teeth with Miswak
- To wear best clothes that one has
- To use perfume (attar)
- To rise very early in the morning
- To go to Eidgah very early
- To eat some sweet like dates before going to Eidgah
- To give away Sadaqatul-Fitr before going to Eidgah
- To offer Eid prayer in Eidgah, that is, not to offer it in the mosque of the locality without any legitimate excuse.
- To go to Eidgah by one way and to come back home by the another
- To go on foot
- To recite the following on way to Eidgah in low voice



(Allahu Akbar, Allahu Akbar, La-ilaha ilal-lah Wal-lahu-Akbar, Allahu Akbar, walil-lahil-hamd)

اللهُ أَكْبَرُ، إِنَّ اللَّهَ لِي أَكْبَرُ،
وَاللَّهُ أَكْبَرُ، وَاللَّهُ أَكْبَرُ،
لَا إِلَهَ إِلَّا اللَّهُ

What is the method of offering Eid salaat ?

Discuss that with your teacher



Hajj

Hajj is the annual pilgrimage made by Muslims to the holy city of Mecca in Saudi Arabia, in the Middle East.

It takes place during Dhu al-Hijjah, which is the final month of the Islamic calendar. Every year, millions of Muslims from across the world make the journey to Mecca from wherever they live.

One of the five pillars of Islam central to Muslim belief, Hajj is the pilgrimage to Mecca that every Muslim must make at least once in their lifetime if they are able; it is the most spiritual event that a Muslim experiences, observing rituals in the most sacred places in the Islamic world. Mecca is the birthplace of the Prophet Muhammad. The sanctuary there with the Ka'ba is the holiest site in Islam. As such, it is a deeply spiritual destination for Muslims all over the world; it is the heart of Islam.



The rituals:

Hajj involves a series of rituals that take place in and around Mecca over a period of five to six days. The first of these is tawaf in which pilgrims walk around the Ka'ba seven times in an anti-clockwise direction. Muslims believe that the rituals of Hajj have their origin in the time of the prophet Ibrahim (Abraham). Muhammad led the Hajj himself in 632, the year of his death. The Hajj now attracts about three million pilgrims every year from across the world.

The Qur'an states that Hajj should take place "in the specified months," and these are the last three months of the Muslim calendar, known as Miqat Zamani (fixed times). Although the main acts of the Hajj take place in five days during the twelfth month, a pilgrim can start going into consecration (ihram) for Hajj earlier, from the beginning of the tenth month (Shawwal).

The Muslim calendar is lunar, which means that the Hajj takes place progressively across all four seasons over time rather than in the full heat of summer every year. On foot, by camel, boat, train or airplane, going on Hajj is a spiritual endeavor that begins at home and culminates in Mecca; in going, arriving, and returning, the pilgrim is mindful of the magnitude of the journey and the reward in this world and the hereafter.



The Day of Arafah

The ninth day of Dhul-Hijjah is the Day of 'Arafah, since it is on this Day the pilgrims gather at the mountain plain of 'Arafah, praying and supplicating to their Lord. In fact, one hadith says that 'Hajj is Arafah' (Abu Dawud). This means Arafah is the sum and substance of Hajj.

The day of Arafah is also significant because this amazing ayah was revealed on this day: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." (*Surah al Maa'idah 5:3*)

Arafah was the Day on which Allah perfected His religion, completed His favours upon His beloved Prophet Muhammad (pbuh), and approved Islam as a way of life!

Imam Ibn Kathir in his tafsir says:

"Imam Ahmad recorded that Tariq bin Shihab said, "A Jewish man said to 'Umar bin Al-Khattab, 'O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration!'" Umar bin Al-Khattab asked, 'Which is that verse?' The Jew replied:

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion."

Umar replied, "By Allah! I know when and where this verse was revealed to Allah's Messenger. It was the evening on the Day of 'Arafah on a Friday."

The day of Arafah is also significant because Allah swore by this Day in Surah al Burooj. It is known that Allah swears by nothing except that which is great and mighty! So the Day of Arafah is great significant:

"By the sky containing great stars. And [by] the promised Day. And [by] the witness and what is witnessed" (3-1 :85)

It was reported from Abu Hurayrah (ra) that the Prophet (pbuh) said: "The promised day is the Day of Resurrection, the witnessed day is the Day of 'Arafaah, and the witnessing day is Friday." (Tirmidhi)

It is a recommended sunnah of the Prophet (pbuh) for those who are not pilgrims to fast on this day, since the Prophet (pbuh) was asked about fasting on the day of Arafah, so he said: "It expiates the sins of the past year and the coming year." (Muslim)

The Prophet (pbuh) also said:

"There is no day on which Allaah frees people from the Fire more so than on the day of 'Arafah. He comes close to those (people standing on 'Arafah), and then He reveals before His Angels saying, 'What are these people seeking.'" (Muslim)

Things to Do on the Day of Arafah

1. Fasting on the Day of Arafah:

Fasting is highly encouraged and recommended for those not going on hajj.

"Fasting on the Day of Arafah expiates the sins of the past year and the coming year." (Muslim)



2. DU'AA OF ARAFAH: Saying this du'aa very often:

The Prophet Muhammad, peace be upon him, said:

"The most excellent dua is the dua on the Day of Arafah, and the best of what I and the prophets before me have said, is "There is nothing that deserves to be worshiped in truth except Allaah, He is Alone and has no partner, to Him belongs the dominion and to Him belongs all praise, and He is All-Powerful over all things."

(Muwatta)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

3. Making Tahleel, Takbeer, Tahmeed and Tasbeeh:

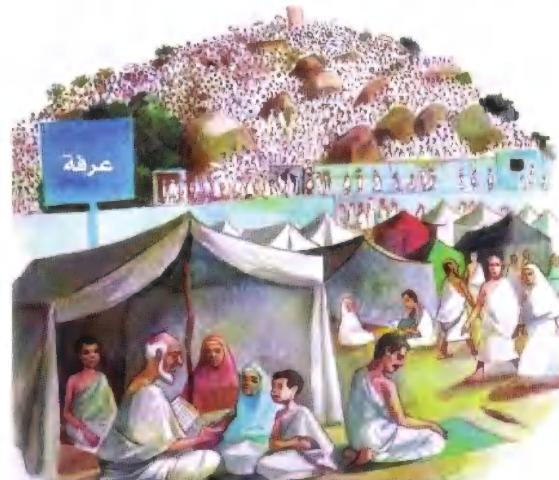
It is a sunnah of our Prophet (pbuh) to recite the Tahleel, Takbeer and Tahmeed as many times as possible on the day of Arafah, and also on the days of Tashreeq (12, 11 and 13th of Dhul Hijjah)

Tahleel is to say "Laa ilaaha il-lal-laah"

Takbeer is to say "Allahu Akbar"

Tahmeed is to say "Alhamdulillaah"

Tasbeeh is to say "Subhanallaah".



4. Seek forgiveness from Almighty Allah:

The Prophet Muhammad (pbuh) said:

"On this day, Allah, the most Exalted, descends to the nearest heaven, and He is proud of His servants on the earth and says to those in heavens, look at My servants, they have come from far and near, with hair disheveled and faces covered with dust, to seek my Mercy. Even if their sins are as much the sand or the froth of the sea, I shall forgive them."



Umrah

umrah, the “minor pilgrimage” undertaken by Muslims whenever they enter Mecca. It is also meritorious, though optional, for Muslims residing in Mecca. Its similarity to the major and obligatory Islamic pilgrimage (hajj) made some fusion of the two natural, though pilgrims have the choice of performing the ‘umrah separately or in combination with the hajj. As in the hajj, pilgrims begin the ‘umrah by assuming the state of ihram (ritual purity). Following a formal declaration of intent (nīyah) to perform the ‘umrah, they enter Mecca and circle the sacred shrine of the Ka‘bah seven times. They may then touch the Black Stone, pray at the sacred stone Maqām Ibrāhīm, drink the holy water of the Zamzam spring, and touch the Black Stone again, though these ceremonies are supererogatory. The sa‘y, running seven times between the hills of al-Ṣafā and al-Marwah, and the ritual shaving of the head for male pilgrims complete the ‘umrah.

The Umrah comprises of:

1. Ihrām,
2. Tawāf,
3. Sa'ee,
4. Shaving or shortening the hair.



Amazing Rewards of Performing Umrah:

Reward 1 – Being a guest of Allah!

Abu Hurairah (RA) said: Allah's Messenger (PBUH) said, "The guests of Allah are three: The Ghazi (i.e. the warrior who fights in Jihad), the Hajj (i.e. the pilgrim who performs Hajj) and the Mu'tamir (i.e. the pilgrim performing Umrah)." – Hadith No. 2626, Book of The Rites of Hajj, Sunan An-Nasa'i, Vol. 3.

Reward 2 – Removal of Poverty

Ibn Abbas (RA) said: Allah's Messenger (PBUH) said, "Perform Hajj and Umrah consecutively; for they remove poverty and sin as bellows removes impurity from iron."

And on many accounts and experiences of people that perform Umrah, they keep on telling us that this is certainly a wonderful reward and it comes unexpected. Millions of Muslims do not perform Umrah just to eliminate poverty. However, this is a blessing of Allah. People who witness and perform Umrah have found their financial problems crumble and a sound financial model kicks in. What a beautiful gift for all mankind!

Reward 3 – Expiation of Sins

It was narrated that Abu Hurairah (RA) said: Allah's Messenger (PBUH) said, "From one Umrah to another is expiation for what comes in between, and 'Hajj Al-Mabrur' brings no reward less than Paradise." Hadith No. 2630, Book of The Rites of Hajj, *Sunan An-Nasa'i*, Vol. 3; Hadith No. 2888, *Chapters on Hajj*, *Sunan Ibn Majah*, Vol. 4.

Reward 4 – Equivalent to Jihad for some Muslims

It was narrated from Abu Hurairah (RA) that Allah's Messenger (PBUH) said, "Jihad of the elderly, the young, the weak and the women, is Hajj and Umrah." – Hadith No. 2627, Book of The Rites of Hajj, *Sunan An-Nasa'i*, Vol. 3.

For this Jihad is one of the greatest feasts and actions of Man. Jihad is of many types. However, the importance of Jihad has been told and retold. Muslims of great honor and wisdom wish and beg for martyrdom and await a chance of Jihad. The reward of Jihad is shahadat. This is the magnitude and significance of Jihad.

So imagine what it will be like if this reward is equivalent to Jihad itself. This is the beauty of Islam. See through this hadith that Allah is giving this reward to the people who are not strong. And gives them hope and precious rewards.

Umrah is not a singular event. Many Islamic scholars indicate that taking your parents and family do Umrah is also a great reward. Educating and enhancing the love of religion of Islam in family is a great reward itself. This is one of the many rewards people tend to get when they come to Umrah with family.



Eid al-Adha

Eid al-Adha is the second of two major holidays observed by Muslims across the world. Celebrated on the tenth month of Dhu al-Hijja, Eid al-Adha coincides with the last day of Hajj. Both Eid al-Adha and Hajj commemorate the life story of Prophet Abraham, who is a shared figure in Christianity, Judaism, and Islam. Eid al-Adha commemorates the tradition of sacrifice and is celebrated by all Muslims, including if they are at Hajj. "Muslims on the day of Eid sacrifice a sheep, goat, or cow"



The meat is divided into thirds, with one-third given to the poor, one-third given to friends, and the final third kept for the family to eat in celebration.

In addition, Eid al-Adha coincides with the last day of the hajj for the roughly three million people who take part in the pilgrimage to Mecca each year. When discussing this with students, it is important to note the focus on spiritual rejuvenation, new beginnings, and principles of sacrifice.

There is also an important communal aspect to Eid al-Adha. Some ways to celebrate Eid al-Adha include prayer, family and community gatherings, and the exchange of food and gifts.⁶ Eid al-Adha is also based on the lunar calendar.

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ



Sunnahs of Idul ul Adha:

On the 10th day of the 12th month of Islamic "Hijra" Calendar the person goes to the 'id Mosque or praying ground having undertaken the following recommended acts: Total ablution (Ghusl). Dressed in the best of clothes (preferably new clothing). For Eid al-Adha it is mustahabb not to eat anything until one comes back from the prayer, so he should eat from the udhiyah if he has offered a sacrifice. If he is not going to offer a sacrifice there is nothing wrong with eating before the prayer. It is Sunnah to say Takbeer loudly when leaving our homes to go to Eid Prayer. The Sunnah for Eid Prayers is to pray in the Musallah (that is in an uncovered place) and not in the Masjid. The Prophet [pbuh] never prayed Eid Prayer in the Masjid. It is the practice (Sunnah) to head to the 'id praying center by walking. Upon arrival at the place of prayer the person sits and waits for the prayer to begin.

Sunnah Practice On Eid-ul-Adha

Pray Fajr Prayer – Fajr prayer is one of 5 prayers that are Farz on Muslims every day. Prophet Mohammed (PBUH) used to wake up early in the morning to make preparations for the Fajr Salah and then perform it. You should do this too.



Take Ghusal for Salat al-Eid (Eid Salah) – Taking a Ghusal (bath) for Salat al-Eid is another Sunnah that you should follow as a follower of Prophet Mohammed (PBUH). Not only is hygiene important, it also makes the prayer gathering and family festivities a pleasant affair.

Brush Teeth with Miswak – Miswak is used for brushing teeth. It has become more of a personal preference. Some people use it whilst others don't. However brushing with Miswak has numerous benefits, one of them being keeping the teeth white. Miswak is easily available on various stalls during Eid-ul-Adha so finding it isn't too difficult.



Dress Up For the Eid Occasion – Eid is an occasion to dress up nicely. Muslims tend to celebrate Eid wearing clean clothes. This isn't just a Sunnah but a requirement as well for the days of Eid-ul-Adha.

Use Attar – For those who are unfamiliar with it, Attar is a special fragrance for men. Prophet Muhammad (PBUH) applied Attar on Eid occasions. Using Attar (non-alcoholic perfume) is a Sunnah and is also highly recommended for men as it creates a pleasant aura.



Perform Salat al-Eid – It's not Eid without the proper prayers and Salat al-Eid shouldn't be skipped. Once Salat al-Eid has been completed, Muslims can begin the Qurbani ritual and then continue to distribute the meat accordingly in three equal sections; one for themselves, one for their neighbours and one for the poor.



The day of Ashura

Muharram is one of the 'Asyurul Hurum', the four sacred months of Allah s.w.t. In this month, we are encouraged to increase our good deeds like giving more to charity, doing extra voluntary prayers and reciting the Quran frequently. In this month, there is also a fast, prescribed by Rasulullah s.a.w called the fast of Ashura.



1) What is the history of Ashura?

According to a narration reported by Aishah r.a, the wife of the Prophet s.a.w, it was a pre-Islamic tradition of the Quraish and people of Makkah to fast on the 10th day of Muharram. The Prophet s.a.w also observed it. However, when he migrated to Madinah, the Prophet s.a.w found that a group of 'the People of the Book' were also fasting on the same day. Rasulullah s.a.w asked them the reason why they were fasting on that day and they replied "This is a blessed day. On this day, Allah saved the Children of Israel from their enemy (in Egypt) and so Prophet Musa a.s fasted on this day to give thanks to Allah."

Upon hearing their response, the Prophet s.a.w urged his companions to uphold this good act as Muslims believe in all the prophets of Allah a.s.

2) What are the virtues of fasting on the day of Ashura?

According to a scholar, Imam Ibn Rajab, fasting in Muharram is the best form of fasting after the month of Ramadan.

In a Hadith narrated by Imam Muslim, the Prophet s.a.w said: "The best of fasts after the month of Ramadan are in the Month of Allah, which you call Muharram."

The day of Ashura is on the 10th of Muharram. One of the greatest merits of fasting on the day of Ashura is that Allah s.w.t will expiate the sins from the previous year!

In a Hadith narrated by Imam Muslim, our beloved Prophet s.a.w made Doa to Allah to forgive the sins, committed in the previous year, for all the people who fast on the day of Ashura.

Ibn Abbas r.a reported that Rasulullah s.a.w prioritized the fast on the day of Ashura over other days, besides the days in Ramadan, he said: "I have never Rasulullah s.a.w so eager to fast like he is for Ashura and prioritizing it, besides Ramadan."

(Hadith by Imam Al-Bukhari)

However, it is important to note that fasting on the day of Ashura is a voluntary act (sunnah) and not an obligation (wajib), as the Prophet s.a.w mentioned: "With regards to the day of Ashura, it is not obligatory for you to fast like I do. Fast if you wish and those who do not are not obliged to do so." (Hadith by Imam Bukhari and Muslim)

3) When should Muslims fast for Ashura?

The fast of Ashura falls on the 10th day of Muharram. However, it is also encouraged for Muslims to fast a day before and after Ashura i.e 9th and 11th Muharram as well.

The Prophet s.a.w said in a hadith: "Fast on the day before and the day after Ashura."

(Hadith by Imam Ahmad)

Imam Ibn Al-Qayyim mentioned that there are three levels of fasting on Ashura, the first one being 'the best' and most complete:

Fasting for 3 consecutive days, 9, 10 & 11 Muharam.

Fasting on 9 and 10 Muharram only.

Fast on the 10th of Muharram only.

However, there is no obligation. Feel free to perform that which is the most convenient and feasible for yourself.

4) *What other historical events took place on Ashura?*

Beyond the liberating events that took place on this day, the 10th of Muharram is also believed to be the day where a dark episode in Islamic history had taken place. The grandson of our beloved Prophet Muhammad s.a.w, Sayyidina Hussein r.a, is believed to have been tragically killed on this day. He died while fighting for liberation from tyranny.

As we commemorate the Day of Ashura, let us not forget this horrific incident in our history. We commemorate this day by remembering how hatred and division can lead to destruction and loss of innocent lives. Let us remember this day by reaffirming our commitments to continue in spreading goodness and rejecting evil. We stand for unity and not division, for peace and not hostility, for love and not hate.

We pray for Allah s.w.t to shine His light of mercy upon us, and that we may attain the love of Prophet Muhammad s.a.w, his family members and his companions.

And Allah knows best.

الْإِسْرَاءُ وَالْمَرْجَعُ

قَالَ عَالِيٌّ

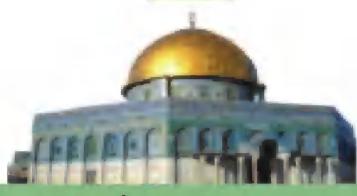
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لِيَلَّا مَنْ كَمِنَ الْمَسْجِدَ الْحَرَامَ إِلَى الْمَسْجِدِ الْأَقْصَى

Isra and Miraj: The Miraculous Night Journey

Israa is an Arabic word referring to Prophet Muhammad's miraculous night journey from Makka to Jerusalem – specifically, to the site of al-Aqsa Mosque in Jerusalem – as referred to in Surah Al-Israa in the Quran.

رِّحْلَةُ الْإِسْرَاءِ وَالْمِعْرَاجِ

سُدْرَةُ الْمُنْتَهَى



الْمَسْجَدُ الْأَقْصَى

الْإِسْرَاءُ



الْمَسْجَدُ الْحَرَامُ

It is believed to have been followed by the Mi'raj, his ascension to heaven. According to some of the Hadith scholars this journey is believed to have taken place just over a year before Prophet Muhammad migrated to from Makka to Madina, on the 27th of Rajab.

Muslims celebrate this night, and in many Muslim countries, by illuminating cities with electric lights and candles.

Following is the translation of the first verse of chapter 17, Al-Israa, from the Quran that refers to this journey.

Holy is He Who carried His servant by night from the Holy Mosque (in Makka) to the farther Mosque (in Jerusalem) - whose surroundings We have blessed - that We might show him some of Our signs 1. Indeed He alone is All-Hearing, All-Seeing. (Quran 17:1)

This is a reference to the event known as Mi'raj (Ascension) and Isra' (Night Journey). According to most traditions – and especially the authentic ones – this event took place one year before Hijrah. Detailed reports about it are found in the works of Hadith and Sirah and have been narrated from as many as twenty-five Companions. The most exhaustive reports are those from Anas ibn Malik, Malik ibn Sa'sa'ah, Abu Dharr al-Ghfari and Abu Hurayrah. Some other details have been narrated by 'Umar, 'Ali, 'Abd Allah ibn Mas'ud, 'Abd Allah ibn Abbas, Abu Sa'id al-Khudri, Hudhayfah ibn al-Yaman, and 'A'ishah among other Companions of the Prophet.

The Quran here only mentions that the Prophet was taken from the Ka'bah to the mosque in Jerusalem, and specifies that the purpose of the journey was such that God might "show him some of His signs". Beyond this, The Quran does not concern itself with any detail. However, according to Hadith reports, Gabriel took the Prophet at night from the Ka'bah to the mosque in Jerusalem on a buraq.* On reaching Jerusalem the Prophet along with other Prophets offered Prayers.

Gabriel then took him to the heavens and the Prophet met several great Prophets in different heavenly spheres. Finally, he reached the highest point in the heavens and was graced with an experience of the Divine Presence. On that occasion the Prophet received a number of directives including that Prayers were obligatory five times a day. Thereafter, the Prophet returned from the heavens to Jerusalem, and from there to the Holy Mosque in Makka. It may be recalled that according to authentic reports when the Prophet narrated the incidents of this extraordinary journey the following day to the people in Makka, the unbelievers found the whole narration utterly amusing.

What was the nature of this journey? Did it take place when the Prophet was asleep or when he was awake? Did he actually undertake a journey in the physical sense or did he have a spiritual vision while remaining in his own place? These questions, in our view, have been resolved by the text of the Quran itself. The opening statement: "Holy is He Who carried His servant by night from the Holy Mosque to the farther Mosque..." (verse 1) itself indicates that it was an extraordinary event which took place by dint of the infinite power of God. For quite obviously, to be able to perceive the kind of things mentioned in connection with the event, either in a dream or by means of intuition, is not so wondrous that it should be prefaced by the statement : "Holy is He Who carried His servant by night..." ; a statement which amounts to proclaiming that God was free from every imperfection and flaw. Such a statement would make absolutely no sense if the purpose of it was merely to affirm that God had the power to enable man to have either visions in the course of a dream, or to receive information intuitively. In our view, the words of the experience or a dream vision, was an actual journey, and the observation in question was a visual observation. All was contingent upon God's will that truths be revealed to the Prophet in this fashion. However, when it is clearly stated that it is God Who did something out of His power, any doubts about the possibility of these acts can be entertained only by those who do not believe God to be all-powerful.

Note:

*Buraq was the name of the heavenly steed on which the Prophet rode on his nocturnal journey from Makka to Jerusalem, and then to the heavens (For this nocturnal journey q.v. Mi'raj.)

The Messenger of Allah said, "There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah)." -[Al- Bukhari].

The first 10 days of Dhul-Hijjah

Read Quran

Make dua

Praying

Fasting

Sadaka
Takbeer

ذو الحجه

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25
26	27	28	29	30

The first ten days of Dhul Hijjah

In the Islamic calendar, Allah s.w.t. has not made the days equal. Instead, He has preferred and blessed certain days and timings over others. This is actually a great wisdom and blessing from the Almighty, because if all of the days are the same, then we would not be enthused at certain times of the year over others. Rather, we would have the same amount of energy throughout the entire year. Therefore, Allah s.w.t. is giving us opportunities to be extra good and increase our good deeds on these blessed days.

One of the blessed periods, besides the well-known last ten nights of Ramadan, is the first ten days of Zulhijjah. This is a period which has been overlooked and ignored by many.

Prophet Muhammad s.a.w. has put great emphasis on the significance and superiority of the days by saying that there are no days greater and more beloved to Allah than these ten days of Zulhijjah.

Vertues of the ten days of Dhul-Hijjah:

You should know that the virtue of these ten days is based on many things:

1. Allah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Almighty Allah says: [By the dawn; by the ten nights.] (Al-Fajr 2-89:1) Ibn 'Abbas, Ibn Az-Zubayr, Mujahid and others of the earlier and later generations are of the opinion that this refers to the first ten days of Dhul-Hijjah. Ibn Kathir said: "This is the correct opinion." (Tafsir Ibn Kathir, 413/8)



2. The Prophet (PBUH) testified that these are the best days of this world, as was already quoted above from authentic Hadiths (in the introduction.) Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (peace and blessings be upon him) said: "There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of Tahlil (saying: 'there is no god but Allah'), Takbir and Tahmid." (Reported by Ahmad)

3. These ten days include the Day of Arafah**, on which Allah perfected His Religion. Fasting on this day will expiate for the sins of two years.

4. These days also include the Day of Sacrifice***, the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

Suggested actions: What should a Muslim do during the 1st ten days of Dhul-Hijjah?

1- Fasting: It is Sunnah to fast on the ninth day of Dhul-Hijjah (day of Arafah**), because the Prophet (PBUH) urged us to do good deeds during this time, and fasting is one of the best of deeds. The Prophet (PBUH) used to fast on the ninth of Dhul-Hijjah. Hunaydah Ibn Khalid quoted some of the wives of the Prophet (PBUH) as saying: "The Prophet (PBUH) used to fast on the ninth of Dhul-Hijjah, on the day of 'Ashurah, on three days of each month, and on the first two Mondays and Thursdays of each month."

(Reported by An-Nisa'i, 205/4) A Muslim is also urged to fast as many of the remaining days, other than the day of Arafah..

2- Takbir: It is Sunnah to say takbir, tahmid, tahlil, and tasbih during the first ten days of Dhul-Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allah and mention His name out loud, as an act of worship and as a proclamation of the greatness of Allah, may He be exalted. When in public, men should recite these phrases out loud, and women should recite them quietly. Allah says: (That they might witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)...) (Al-Hajj 22:28)

The majority of scholars agree that the "appointed days" are the first ten days of Dhul-Hijjah, because of the words of Ibn 'Abbas (may Allah be pleased with him and his father):

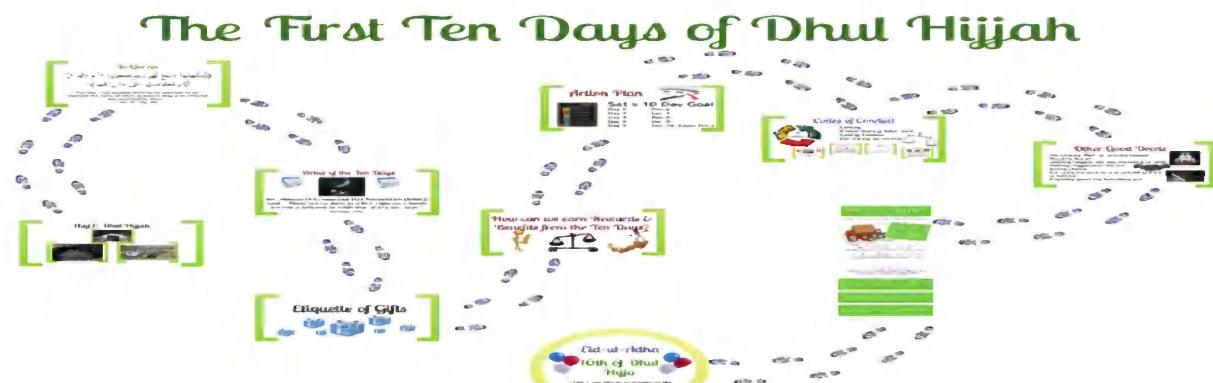
"The 'appointed days' are the first ten days (of Dhul-Hijjah)." Takbir at this time is an aspect of the Sunnah that has been forgotten, especially during the early part of this period, so much so that one hardly ever hears takbir, except from a few people. This takbir should be pronounced loudly, in order to revive the Sunnah and as a reminder to the negligent. There is sound evidence that Ibn 'Umar and Abu Hurayrah (may Allah be pleased with them both) used to go out in the marketplace during the first ten days of Dhul-Hijjah, reciting takbir, and the people would recite it after him.

3- Performing Hajj and 'Umrah: One of the best deeds that one can do during these ten days is to perform Hajj to the Sacred House of Allah. The one whom Allah helps to offer Hajj to His House and to perform all the rituals properly is included in the words of the Prophet (peace and blessings be upon him): "An accepted Hajj brings no less a reward than Paradise."

4- Doing more good deeds in general: This is because good deeds are beloved by Allah and earn one a great reward. Whoever is not able to offer Hajj should occupy himself at this blessed time with acts of worship, offering Prayers, reading the Qur'an, remembering Allah, making supplications, giving in charity, showing dutifulness to parents, maintaining the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

5- Sacrifice: One of the good deeds that will bring a person closer to Allah during these ten days is offering a sacrifice. Aishah (may Allah be pleased with her) narrated that the prophet (PBUH) said (in the meaning of) that the sacrifice is the best of the actions that a Muslim does on the day of Eid (more about the sacrifice is listed below.)

6- Sincere repentance: One of the most important things to do during these ten days is to repent sincerely to Allah and to give up all kinds of disobedience and sin.

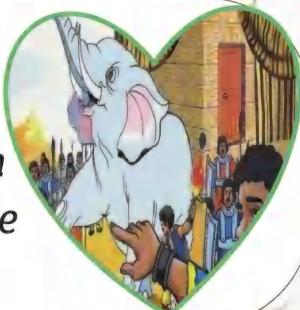




THE BIRTH OF PROPHET MUHAMMAD

Mawlid al-Nabi al-Sharif

Muhammad sallallaahu 'alayhi wa sallam (may Allah exalt his mention) the Master of Prophets, was born in Bani Hashim lane in Makkah on Monday morning, 12 of Rabi' Al-Awwal, the same year of the Elephant Event.



Ibn Sa'd reported that Muhammad's mother said: "When he was born, there was a light that issued out of my pudendum (genital organs) and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh Ibn Sariya something similar to this.

It was but controversially reported that significant precursors accompanied his birth: fourteen galleries of Kisra's palace cracked and rolled down, the Magians' sacred fire died down and some churches on Lake Sawa sank down and collapsed.

His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allah and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs.

The first woman who suckled him after his mother was Thuyebah, the freed slave of Abu Lahab, with her son, Masrouh. She had suckled Hamzah Ibn 'Abdul-Muttalib before, and later Abu Salamah Ibn 'Abd Al-Asad Al-Makhzumi.

Babyhood:

It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert whereby they would develop a robust frame and acquire the pure speech and manners of the bedouins, who were noted both for purity of their language and for being free from those vices which usually develop in sedentary societies. The Prophet sallallaahu 'alayhi wa sallam (may Allah exalt his mention) was later entrusted to Haleemah bint Abi Dhuaib from Bani Sa'd Ibn Bakr. Her husband was Al-Harith Ibn 'Abdul 'Uzza called Abi Kabshah, from the same tribe.



Muhammad sallallaahu 'alayhi wa sallam (may Allah exalt his mention) had several foster brothers and sisters, 'Abdullah Ibn Al-Harith, Aneesah bint Al-Harith, Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma'), and she used to nurse the Prophet sallallaahu 'alayhi wa sallam (may Allah exalt his mention) and Abu Sufyan Ibn Al-Harith Ibn 'Abdul-Muttalib, the Prophet's cousin. Hamzah Ibn 'Abdul-Muttalib, the Prophet's uncle, was suckled by the same two wet nurses, Thuyeba and Haleemah As-Sa'diyah, who suckled the Prophet sallallaahu 'alayhi wa sallam (may Allah exalt his mention).

Traditions relate how Haleemah and the whole of her household were favoured by successive strokes of good fortune while the baby Muhammad sallallaahu 'alayhi wa sallam (may Allah exalt his mention) lived under her care. Ibn Ishaq states that Haleemah narrated that she, along with her husband and a suckling babe, set out from her village in the company of some women of her clan in quest of children to suckle. She said:

It was a year of drought and famine and we had nothing to eat. I rode on a brown she-ass. We also had with us an old she-camel. By Allah we could not get even a drop of milk. We could not have a wink of sleep during the night for the child kept crying on account of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman amongst us accepted the Messenger of Allâh sallallaahu 'alayhi wa sallam (may Allah exalt his mention) offered to her. As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What are his grandfather and mother likely to do? So we spurned him because of that. Every woman who came with me got a suckling and when we were about to depart, I said to my husband: "By Allâh, I do not like to go back along with the other women without any baby. I should go to that orphan and I must take him."



He said, "There is no harm in doing so and perhaps Allah might bless us through him." So I went and took him because there was simply no other alternative left for me but to take him. When I lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: "By Allah Haleemah, you must understand that you have been able to get a blessed child." And I replied: "By the grace of Allah, I hope so.

" The tradition is explicit on the point that Haleemah's return journey and her subsequent life, as long as the Prophet *sallallaahu 'alayhi wa sallam* (may Allah exalt his mention) stayed with her, was encircled with a halo of good fortune. The donkey that she rode when she came to Makkah was lean and almost foundered; it recovered speed much to the amazement of Haleemah's fellow travellers. By the time they reached the encampments in the country of the clan of Sa'd, they found the scales of fortune turned in their favour. The barren land sprouted forth luxuriant grass and beasts came back to them satisfied and full of milk. Muhammad *sallallaahu 'alayhi wa sallam* (may Allah exalt his mention) stayed with Haleemah for two years until he was weaned as Haleemah said:



We then took him back to his mother requesting her earnestly to have him stay with us and benefit by the good fortune and blessings he had brought us. We persisted in our request which we substantiated by our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet *sallallaahu 'alayhi wa sallam* (may Allah exalt his mention) stayed with us until he was four or five years of age.

When, as related by Anas in Sahih Muslim, Gabriel came down and ripped his chest open and took out the heart. He then extracted a blood-clot out of it and said: "That was the part of Satan in thee." And then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and playmates came running to his mother, i.e. his nurse, and said: "Verily, Muhammad sallallaahu 'alayhi wa sallam (may Allah exalt his mention) has been murdered." They all rushed towards him and found him all right only his face was white.

After this event, Haleemah was worried about the boy and returned him to his mother with whom he stayed until he was six.

CELEBRATING THE BIRTH OF PROPHET MUHAMMAD

Celebrations in commemoration of the birth (Al-Mawlid) of Prophet Muhammad, whom Allah sent as mercy, by way of reciting the Qur'an and by way of remembering the honorable traits and characteristics of the Prophet is a blessed matter of immense goodness, as long as the celebrations do not immerse in any types of hideous innovations which our Religion rejects.

Rabi' al-awwal (Rabi' I) ربيع الأول 3	Safar صفر 2	Muharram محرم 1
Jumada al-thani (Jumada II) جمادى الثانى 6	Jumada al-awwal (Jumada I) جمادى الأول 5	Rabi' al-thani (Rabi' II) ربيع الثاني 4
Ramadan رمضان 9	Sha'ban شعبان 8	Rajab رجب 7
Dhu al-Hijjah ذو الحجّة 12	Dhu al-Qi'dah ذو القعدة 11	Shawwal شوال 10

Islamic New Year

The Islamic New Year is on the first day of Muharram, the first month in the lunar Islamic calendar, which differs from the Gregorian calendar.

Islamic calendar or Muslim calendar is a lunar calendar having twelve lunar months in a year, the beginnings and endings of which are determined by the sighting of the crescent moon (new moon). These lunar months (lunations) are based on the motion of the moon, and because 12 synodic months is only $12 \times 354.36 = 29.53$ days.

Therefore the Islamic calendar is consistently about eleven days shorter than a tropical year or solar year. Islamic holy days, although celebrated on fixed dates in their own calendar, usually shift eleven days earlier each successive solar year, such as a year of the Gregorian calendar or Christian calendar.

Muslims do not adjust their Islamic year by adding an extra month, as the Jews do to keep their lunar calendar in sync with the seasons. Hence the months of the Muslim Islamic year do not relate to the seasons which are fundamentally related to the solar cycle. This means that important Muslim festivals, which always fall in the same Hijri month, may occur in different seasons. For example, the Hajj and Ramadan can take place in the summer as well as the winter. It is only over a 33-year cycle that lunar months take a complete turn and fall during the same season.

A Year Is Not 365 Days Long

The length of a year on Earth is defined by the time it takes our planet to complete a full orbit around the Sun.

Solar calendar systems, such as the modern-day Gregorian calendar, are designed to reflect the duration of a tropical year—also called a solar year, astronomical year, or equinoctial year—as accurately as possible. This is the duration of a full seasonal cycle, for example, from one equinox to the next. A tropical year is approximately 365.242189 days long on average, though its length changes slightly over time.

Because a common year has 365 days in today's Gregorian calendar, a leap day is regularly added to bring it in sync with the tropical year. Without leap days, our calendar would be off by 1 day approximately every 4 years, causing the astronomical seasons to occur at an increasingly later date as time goes by. In less than 50 years, the March equinox would be in April and the June solstice would occur in July.

BACKGROUND

In 637 CE (approximately 1400 years ago), sixteen to eighteen years after the Hijrah (migration) of the Prophet Muhammad (peace be upon him), the Caliph Umar Ibn Al-Khattab (may Allah be pleased with him) put in place the new Islamic year marking the month our beloved Prophet Muhammad (peace be upon him) migrated from Makkah to Madina, to escape being attacked by a certain group of hate-mongering people in control of Makkah, who were disturbed by the growing appeal of Islam to the people in Madina.

Al-Bukhaari narrated in his Saheeh (3934) that Sahl ibn Sa'd said: They did not start the calendar from the beginning of the Prophet's mission or from his death; they only started it from the time of his arrival in Madinah.

We are now (2018) in the [1439th] year since that momentous event occurred. In other words, it has been $16 + 1,439$ years since the migration, marked with the introduction of the Islamic calendar, known as Hijri.

The Islamic calendar (Hijri) however is not just about migration but instead is about aiming for a better next day. It is about striving i.e., trying your best – to change your circumstances in order to become a better person.

It started when Prophet Muhammad (peace be upon him) began his journey from Makkah to Madinah. This, in essence is where it all began.

Therefore, it may be possible to define the meaning of Hijrah as a way to seek a better life away from a life that may not be physically that much more comfortable but spiritually uplifting, as the Prophet (peace be upon him) and his companions did.





Ruling on Participating in Non-Muslim Religious Celebrations

The conflict between truth and falsehood is ongoing and will last as long as this world remains. The fact that some groups among the Ummah (Muslim nation) of Muhammad, sallallaahu 'alayhi wa sallam, are following the people of falsehood such as the Jews, Christians, Zoroastrians, idol-worshippers and others, whilst a group is remaining steadfast to the truth despite the pressures, is all part of the decreed system of the universe. However, this does not mean that we should give in and follow the ways of those who are astray, because the one who told us that this would inevitably happen, Muhammad, sallallaahu 'alayhi wa sallam, also warned us against following this path, and he commanded us to adhere firmly to Islam, no matter how many people deviate from it and no matter how strong they become. He told us that the blessed one is the one who adheres steadfastly to the truth no matter what the distractions, at a time when the one who does righteous deeds will earn the reward of fifty men whose deeds are like those of the Companions, may Allaah be pleased with them – as was reported in the Hadeeth (narration) of Abu Tha'labah al-Khushani, may Allaah be pleased with him.

Among the Ummah of Muhammad, sallallaahu 'alayhi wa sallam, there will be people who deviated from the truth and went towards falsehood, changing and altering things. Their punishment will be that they will be kept away from the Hawdh (Cistern), whilst those who adhered to the Straight Path will come and drink from it. The Prophet of Allaah, sallallaahu 'alayhi wa sallam, said: "I will precede you to the Cistern, and men from among you will be brought to me, and when I stretch forth my hand to them, they will be pulled away. I will say, 'O Lord! My followers!' and it will be said: 'You do not know what they innovated after you were gone.'" According to another report he, sallallaahu 'alayhi wa sallam, said: "I will say: 'May he be doomed, the one who changed [the religion] after I was gone.'"

One of the most obvious manifestations of this altering of Islam and treating the religion of Muhammad, sallallaahu 'alayhi wa sallam, with disdain, is the way in which people follow the enemies of Allaah – may He be exalted – in everything, minor or major, in the name of "progress", "advancement and civilization", and under the banners of peaceful coexistence, human brotherhood, a new world order, globalization and other dazzling but deceitful slogans. The truly concerned Muslim can easily spot this dangerous problem among the majority of Muslims, except for those on whom Allaah has mercy; it is prevalent to such an extent that the Muslims even follow the enemies of Allaah in their religious rituals and in their most unique traditions and customs, such as their festivals, which are part of their belief systems.

Allaah The Almighty Says (what means):

- {and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way} [Qur'aan 5:48]
- {For every nation We have ordained religious ceremonies which they must follow} [Qur'aan 22:67] – which means, a festival which is for them alone.

Many Muslims have been led astray by the alluring attractions of the enemies of Allaah, particularly the Christians with their major festivals such as Christmas, which is the celebration of the birth of the Messiah 'Eesa (Jesus, may Allaah exalt his mention) – and the Christian New Year. Muslims attend parties on these occasions in the Christians' countries, and some of them have brought these things back to Muslim countries – we seek refuge with Allaah.

One of the most important basic principles of our religion is that of *al-Walaa' wa al-Baraa'*, loyalty (*Walaa'*) to Islam and its people, and disavowal (*Baraa'*) of *Kufr* and its people. One of the essential features of this disavowal of *Kufr* and its people is that the Muslim should be distinct from the people of *Kufr*, and he should feel pride in his religion and in being a Muslim, no matter how strong and advanced and civilized the disbelievers may be, and no matter how weak and backward and divided the Muslims may be.

Allaah The Almighty calls us to be proud of Islam, and considers this to be the best of speech and the best kind of pride, as He Says (what means):

{And who is better in speech than he who says: "My Lord is Allah [believes in His Oneness]," and then stands firm [acts upon His Order], and] invites [men] to Allah's [Islamic Monotheism], and does righteous deeds, and says: "I am one of the Muslims."} [Qur'aan 41:33]

Because it is so important for the Muslim to be distinguished from the disbeliever, the Muslim is commanded to pray to Allaah The Almighty at least seventeen times each day to help him to avoid the path of the disbelievers and to guide him to the Straight Path in verses (which mean): {Guide us to the Straight Way. The way of those on whom You have bestowed Your Grace, not [the way] of those who earned Your Anger, nor of those who went astray} [Qur'aan 7:16]

There are very many texts in the Qur'aan and Sunnah (Prophetic tradition) which forbid us to imitate them, and which clearly state that they are misguided; whoever imitates them, imitates them in their misguidance.

Allaah Says (what means):

- {Then We have put you [O Muhammad] on a [plain] way of [Our] commandment [like the one which We commanded Our Messengers before you [i.e. legal ways and laws of the Islamic Monotheism]. So follow you that [Islamic Monotheism and its laws], and follow not the desires of those who know not.} [Qur'aan 46:18]
- {Were you [O Muhammad] to follow their [vain] desires after the knowledge which has come to you, then you will not have any Waliyy [protector] or Waaq [defender] against Allaah.} [Qur'aan 13:37]
- {And be not as those who divided and differed among themselves after the clear proofs had come to them.} [Qur'aan 3:105]

The festivals of the Pharaohs:

Among the Pharaonic festivals is the festival of Shamm anNaseem (literally, “smelling the breeze”), which involves venerating some days as a good omen or drawing nigh to the gods who were worshipped instead of Allaah.



The festivals of the Greeks:

The most important of their festivals included the festival of the Olympiad, or the Olympic feast. This was held in Elis every four years. It was first officially recognized in 776 BCE. The Olympiad was one of their most important festivals and seasonal gatherings. From that far-off date, these games were historically called the Olympiad. It has nationalistic features and aims, so much so that it was said that the Greeks used to boast about their Olympic victories more than their conquests on the battlefield. This was the greatest festival of the Greeks at that time. These games are still held and supported by the Christian nations under the same ancient name and inherited rituals, such as lighting the Olympic flame in Athens and bringing it to the country where the Games are being held, and so on. Unfortunately many Muslim countries also take part in these games and boast about doing so. Many of them do not know that their origin lies in the festivals of the disbelievers and the sacred days of their pagan religion. We seek refuge with Allaah from deviation, misguidance and blind following. The Greeks also had other major festivals such as the festivals of the Hellenic league, the Ionic league and others.



The festivals of the Romans:

As it is known, the Roman Empire prevailed after the Greeks, so they inherited many of the Greek rituals, customs and festivals. Among the most famous of Roman festivals was the festival of love, which they celebrated on February 14 each year, as an expression of what they believed, in their pagan religion, to be divine love. This festival was invented more than 1700 years ago.



The festivals of the Jews:

These include the (Jewish) New Year, which is called the festival of Heesha [Rosh Hashanah]. This is the first day of Tishreen alAwwal. They claim that it is the day on which the Is-Haaq, may Allaah exalt his mention, was ransomed and thus not sacrificed. This is according to their mistaken belief – in fact the one who was to be sacrificed was Ismaa'eel, may Allaah exalt his mention, not Is-Haaq. This festival has a similar status to that of 'Eed alAdh-ha for Muslims. Another of their festivals is the festival of Sumaria or Yom Kippur, which for them is a day of forgiveness; and the feast of Tabernacles (Sukkot) on the fifteenth of Tishreen, on which day they stay in the shade of the branches of trees. It is also called the Festival of the Fast of the Virgin Mary.



Another is the Feast of Unleavened Bread, which is the Passover, on the fifteenth of Nisan. This commemorates the flight of the Children of Israel from slavery in Egypt in the thirteenth century BCE.

Another festival of the Jews is the Feast of Weeks or Pentecost (Shavuot). They claim that this is the day on which Allaah – may He be exalted – spoke to Moosa (Moses, may Allaah exalt his mention). On the Day of Atonement, in the tenth month of the Jewish year, a person goes into seclusion for nine days to worship and fast; these are called the days of repentance. The Jews also used to celebrate the birth of each new moon, when they would blow trumpets in Jerusalem and light fires in celebration, in addition to the Jubilee, which is described in the Book of Leviticus. The Jews have other festivals, among which the most well known are: the festival of victory, or Purim, and the festival of Hanukkah, which is also known as the festival of blessing.



The festivals of the Persians:

1-The festival of Nawrooz: the word 'Nawrooz' means new. The festival lasts for six days, when at the time of Chosroes they used to fulfill the needs of other people in the first five days, and the sixth day was devoted to themselves and the people to whom they were closest.



2-The festival of Mahrajan: The word Mahrajan is composed of two words: *Mahar*, meaning loyalty, and *Jaan* meaning authority or power. So the word means, the authority of loyalty. The origin of this festival was the celebration of the victory of Afridoon over *adh-Dhahhaak al-'Alwaani*, who killed Jamsheed, the king who started Nawrooz.

The festivals of the Christians:

1-The festival of the resurrection, which is called Easter: this is the most important annual Christian festival, which is preceded by the long fast (Lent) which lasts for forty days before Easter Sunday. This festival commemorates the return of the Messiah, may Allaah exalt his mention, or his resurrection after his crucifixion, two days after his death – according to their claims.



2-The festival of the birth of the Messiah, may Allaah exalt his mention: The Europeans call this Christmas, and it is on December 25 for the majority of Christians.



3-The feast of the Epiphany (Ghattaas), which is on January 19.

4-The Christian New Year celebration.

They also have other festivals, some of which are ancient and others have been invented recently. Some of them were taken from the Greeks and Romans who came before them, and others were part of their religion but have now vanished. Some of these festivals are of major significance to them, and others are of limited importance, being confined to a few churches or denominations.



By: www.firdawsacademy.com